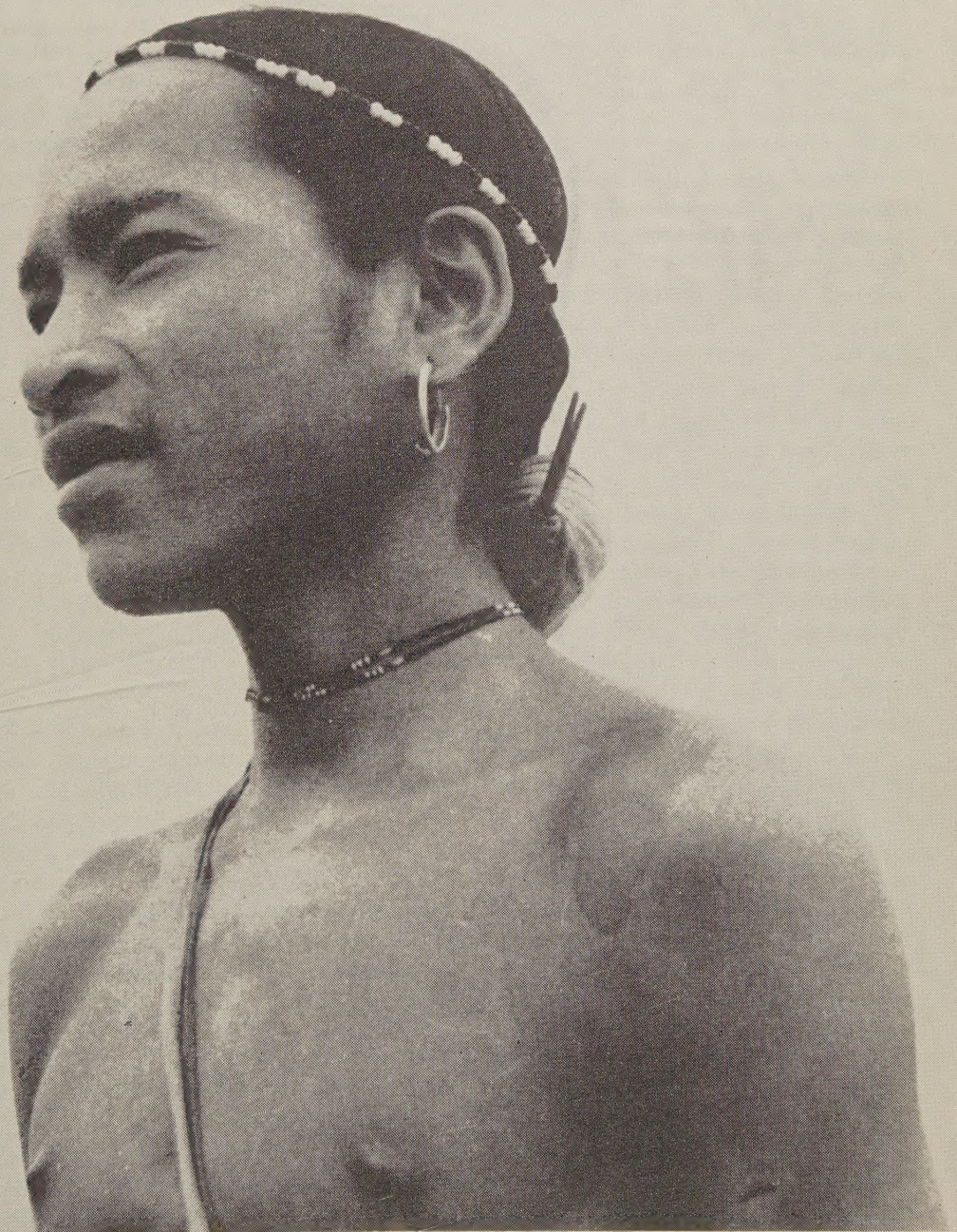
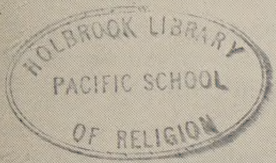


the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

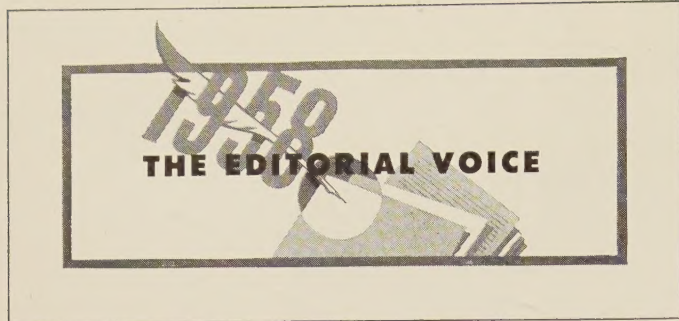
JANUARY 29, 1958



A BAHNAR TRIBESMAN, VIET NAM

In this issue

THE NEEDS OF OMNIPOTENCE . . . By William F. Bryan
THE DOORS OF DOOM By R. A. Kerby



WHAT TO DO ABOUT THE DEVIL

Human nature tends to excesses by a kind of evil magnetic attraction. We instinctively run to one of two extremes, and that is why we are so often in error.

A proof of this propensity to extremes is seen in the attitude of the average Christian toward the devil. I have observed among spiritual persons a tendency either to ignore him altogether or to make too much of him. Both are wrong.

There is in the world an enemy whom we dare not ignore. We see him first in the third chapter of Genesis and last in the twentieth of Revelation; which is to say that he was present at the beginning of human history and will be there at its earthly close.

This enemy is not a creation of religious fancy, not a mere personification of evil for convenience, but a being as real as man himself. The Bible attributes to him qualities of personality too detailed to be figurative, and reveals him speaking and acting in situations hard and practical and far removed from the poetic imagination.

The devil is declared in the Scriptures to be an enemy of God and of all good men. He is said to be a liar, a deceiver and a murderer who achieves his ends by guile and trickery. Because he is a spirit he is able to "walk up and down in the earth" at his pleasure. While he is not omnipresent (omnipresence being an attribute of God alone) he is ubiquitous, which for his purpose amounts to the same thing.

The enemy bears many names, among them being the dragon, the serpent, the devil and Satan. In addition to this one supreme evil being there are demons, "principalities," "powers," "rulers of the darkness of this world" and "wicked spirits in high places" which operate under his direction. How successful this band of cosmic outlaws has been is written into human history with a pen dipped in blood. The havoc they have wrought in the earth is so frightful as to exceed all power of description. Every newspaper, every news broadcast, every "summit conference" is but a commentary on that evil genius called the devil and his band of vicious spirits dedicated to destruction.

Satan hates God for His own sake, and everything that is dear to God he hates for the very reason that God loves it. Because man was made in God's image the hatred with which Satan regards him is particularly malevolent, and since the Christian is doubly dear to

God he is hated by the powers of darkness with an aggravated fury probably not equaled anywhere else in the moral universe.

In view of this it cannot be less than folly for us Christians to disregard the reality and presence of the enemy. To live in a world under siege is to live in constant peril; to live there and be wholly unaware of the peril is to increase it a hundredfold and to turn the world into a paradise for fools.

While we must not underestimate the strength of the foe, we must at the same time be careful not to fall under his evil spell and live in constant fear of him. "We are not ignorant of his devices." If he cannot make skeptics of us he will make us devil-conscious and thus throw a permanent shadow across our lives. There is but a hairline between truth and superstition. We should learn the truth about the enemy, but we must stand bravely against every superstitious notion he would introduce about himself. The truth will set us free but superstition will enslave us.

I know Christians so engrossed with the fight against evil spirits that they are in a state of constant turmoil. Their touching effort to hold the devil at bay exhausts them nervously and physically, and they manage to stay alive only by frantically calling on God and rebuking the devil in the name of Christ. These are innocent spiritists in reverse and are devil-conscious to a point of being borderline neurotics. They grow sensitive and suspicious and always manage to locate an evil spirit as the cause back of everything that irritates them; then their hackles stand straight up and they begin to order the devil about in a loud voice, but their nervous gestures tell how deeply frightened they are.

The bad thing about all this is that it is contagious and will soon turn a joyous, worshipful congregation into a crowd of scared and jumpy persons, nervous and completely unhappy.

The scriptural way to see things is to set the Lord always before us, put Christ in the center of our vision, and if Satan is lurking around he will appear on the margin only and be seen as but a shadow on the edge of the brightness. It is always wrong to reverse this, to set Satan in the focus of our vision and push God out to the margin. Nothing but tragedy can come of such grotesque inversion.

The best way to keep the enemy out is to keep Christ in. The sheep need not be terrified by the wolf; they have but to stay close to the shepherd. It is not the praying sheep Satan fears but the presence of the Shepherd.

The instructed Christian whose faculties have been developed by the Word and the Spirit will not fear the devil. When necessary he will stand against the powers of darkness and overcome them by the blood of the Lamb and the word of his testimony. He will recognize the peril in which he lives and will know what to do about it, but he will practice the presence of God and never allow himself to become devil-conscious.

The Needs of Omnipotence

The omnipotent Christ is in need today. . . . A burden must be borne, a prophecy fulfilled, a king brought back to His own. . . . True, God can do these when He will, but He needs released powers, channels, through which to work.

By REV. WILLIAM F. BRYAN

"And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither" (MARK 11:1-3).

THERE is nothing unusual about our text until we consider who is speaking and the circumstances under which He spoke. It is written of Him, "All things were made by him; and without him was not any thing made that was made" (John 1:3). On this occasion He was ready to go into Jerusalem and present Himself as king.

During His earthly ministry Christ continually manifested His sovereign and omnipotent powers. He spoke and demons departed; He touched the leper and he was made clean; He commanded and the dead came forth. If this is the pattern for His earthly ministry, what should we expect when He is ready to claim the kingdom? One thing we may be sure of, He will move with authority and according to a foreordained plan.

At a moment of such infinite importance we hear Christ saying simply that the disciples should find a colt, loose him and bring him, answering all questions with an explanation: "The Lord hath need of him." When this need was met we notice the course our Lord followed.

First, He permitted the multitude to accept Him in the name of the Lord and in the room of David. Then the King went to His Temple and considered all that was to be done there. Afterwards, He went out for the night to return in the morning with purpose. En route to

the Temple the next day He manifested His kingship and, seeing the barren fig tree, gave us the lesson of a rejected nation, cursing it for its barrenness. Again, He exercised His authority by cleansing the Temple of money changers and animals, publicly emphasizing its true nature, a house of prayer.

Now with this important lesson before us, we turn our attention to the colt and his release. This quaint little animal, with his long ears and shaggy coat, is of very little value, but the omnipotent Christ needed him. Before he could be of use he had to be loosed and brought to Christ. The colt is important only as he is related to the Lord and His needs. The colt must carry a divine burden and fit into a divine plan. Once he is removed from this burden and plan, he is of no consequence whatsoever.

We boldly announce that the omnipotent Christ is in need today. A burden must be borne, a prophecy must be fulfilled, a King must be brought back to His own. A condition must be judged and an order must be restored in the house of prayer. There are business interests and other traffic that must be removed if the ministries are to be restored.

There are those who would tell us the Lord can do these things when He will. That is true, but He

needs released powers, channels, through which to work.

According to Second Corinthians 10:4, 5, the Lord needs liberated minds placed at His disposal. He has His own weapons of warfare to accomplish this, and we may be sure it will not be accomplished without a battle. Too many of us are tied where two ways meet. We are cluttered with a variety of things and wallow in a state of weak desire; we lack decision.

The greatest battles in the Christian warfare are fought in the mind. The archenemy knows this and strikes where it counts. He is determined that our minds shall be full of other things and remain securely bound by earthly interests. We judge a man by his conduct and conversation, but these things are the result of his thought patterns.

Paul struck at the heart of this matter in the text referred to when he said: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The individual may be very ordinary, but we take courage in the fact that the multitude did not recognize or worship the colt with the shaggy coat; they had eyes only for the One he bore. The Lord has not made a special appeal for any certain type of mentality; instead, He has provided for a mind liberated or loosed from imaginations and brought into captivity to Christ.

When the Lord sends any medium to effect the release of an individual from the usual interests, there will always be the crowd on the sidelines who will question the process and accuse the liberated of fanaticism. The only answer we are authorized to give is simply this, "The Lord hath need of him." This rules out the threadbare argument about degrees of evil in certain practices. It is not a matter of willful evil at all; it is a matter of direction and control.

The modern development of physical science has complicated this phase of the Christian's warfare. There is a strong bid for a monopoly of the mind. If one cannot be broken down to the level of evil thoughts, then the god of this world will use the tactics of the flibuster. If he cannot bring us to his side by a deliberate choice he will so fill our minds with his incessant chatter and rewards that we cannot break the spell to let God have control.

Picture the average man waking to a musical clock radio, hearing or reading the news at breakfast, maybe saying a two-minute prayer for protection, and rushing off to a day of activity, returning at night to a home that is called Christian. But as soon as he has opportunity to think of other things than the business of the day he is confronted by

the most exciting news in the world, the professional stage, and the most colorful advertisements until he is ready to retire.

Paul told the Romans they were not to be conformed to this world, but transformed by the renewing of their minds. This renewing includes a releasing from the old forms. It is breaking a conformity that the world is adjusted to, a conformity that makes men fearful and weak.

Even in the realm of the natural it is an accepted fact that the human mind has unlimited possibilities. The more it develops the greater is its capacity for development. How much more this is true when we consider the possibilities of the mind that is loosed in the name of the Lord and brought to Him for divine uses. When we think of the potential of the released mind and the uses so many of us have subjected it to, I am reminded of my feeling when I observed a plane writing great scrawling letters across the sky. When the writing was finished I read two words: "Pepsi Cola." It seemed unthinkable that a product so insignificant and well known should be advertised in this elaborate manner.

Is it not unreasonable that Christians should waste this precious potential on soap operas and frothy entertainment when Christ would inflame our minds with divine love, fill our minds with divine truth and inspire our minds with divine righteousness? May some who read these lines hear the voice of God and dare to accept deliverance and obedience to the Lord Jesus Christ!

The loosing of the colt is passed over lightly in our text, but we must remember the significance of his service once he was loosed. The things we are cluttered with may seem very small, but the seriousness of the matter lies in the potential that is being monopolized, the door that is being closed on true greatness and spiritual realities. The lesson is taught repeatedly in the Holy Scriptures. In one case God is pictured as seeking a man. In another He calls, "Who will go?" and Isaiah answers. In another case one is sought who will stand in the gap and make up the hedge.

This personal liberation includes more than right thinking. Christ

Quotes from Our Contemporaries

"Whom do we honor?" asks DAVID R. ENLOW, is a recent article in the *CBMC Contact*, continuing:

"When Christian musicians play their instruments with rock 'n' roll rhythm, even while playing such stalwart selections as 'Onward Christian Soldiers' and other great hymns of the faith, the obvious effort is to glorify the performer rather than the Lord Jesus Christ, to whom all honor is due."

HERBERT A. HANDY, in *The Evangelical Friend*, speaks of God's attitude toward sin:

"Sin has cursed the human family. Sin marred God's plan for Israel and brought His judgment upon the race. Sin has almost damned the Church. The sin of unholiness, disobedience, compromise and perverseness. God has never countenanced sin, and He never will."



needs practical service. He speaks of Himself as being One who serves. This is a result of the mental release already mentioned and is beautifully illustrated by a statement Paul made to Timothy in his first letter (2:8) when he said: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." The figure of holy service, "lifted up hands," is in contrast with cluttered hands.

Even an omnipotent God cannot fill hands that are already full. We live in a day of feverish activity. We are cursed with committees, projects, organizations, drives and movements. The average Christian is spread so far over a variety of good activities that he cannot be of too much help anywhere. It is not uncommon to find some of the finest men in our evangelical churches involved in activities to the point they find it impractical to accept any responsibility in the local church. Even the ministers are suffering from the same pressure. Our hands are too full before we know it.

It is not always true that hands "wholly" given to religious activities are "holy" hands. It is true, however, that "holy" hands are "wholly" given to the Lord. The world has never had greater appeal than it has

(Continued on page 6)

VOLUME 93

NUMBER 3

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OFFICIAL ORGAN OF

THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*

H. M. SHUMAN, *President-Emeritus*

HARRY L. TURNER, *President*

NATHAN BAILEY, *Vice-President*

WILLIAM F. SMALLEY, *Secretary*

BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*

CHARLES E. NOTSON, *Assistant Editor*

ANITA M. BAILEY, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.

(Printed in U. S. A.)

*"The Lord hath opened his armoury" . . .
Will we repent or go the way of ancient Babylon?*

The Doors of Doom

By REV. R. A. KERBY

MOVED by an invisible hand, the inner doors of God's armory are now opening wide. Secrets of nature which have slumbered in obscurity since creation's dawn are now being revealed to the probing minds of men.

As these doors swing wide, awesome sources and applications of power, undreamed of in previous generations, come into view. As all power belongeth unto God," the thinking mind can only conclude that the sole reason such unspeakable forces are now committed to mortal hands is that the God of destiny would have it so. He who has kept these doors of power so securely closed through past centuries is now allowing them to swing wide.

The prophet Jeremiah understood and declared the overruling power of God in the affairs of men. He looked behind all second causes and predicted that God was going to overthrow Babylon, the ruling power of his day. The Medes and Persians would be but the instruments of destruction in His hands. Accordingly this inspired prophet declared, "The Lord hath opened his armoury, and hath brought forth the weapons of His indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans" (50:25).

The fact of a holy God presiding over the rise and fall of nations and civilizations is the true principle of historical interpretation. When nations and civilizations serve His holy purposes they arise in power and glory; when they refuse to serve these purposes the God of power opens His armory and brings forth the weapons of His indignation. Sometimes these weapons are famine, pestilence or earthquakes; at

other times they are, as in Jeremiah's days, a hostile, invading army.

God never calls for or allows force to be used until a nation has fatally abused its native gift of free will. Then His edict of judgment goes forth and the fateful doors of His dreadful armory swing wide and the doomed nation goes to join forgotten dynasties in the dust of oblivion. Thus it has been through the centuries past and thus it will be to the very end of human history.

The doors of doom are now opening upon this twentieth century which has so largely forgotten God. One of the most evil portents of our time is that God is allowing man's wrath more and ever more scope. He has promised that this wrath would praise Him and the remainder He would restrain, but the restrained remainder grows smaller with each passing year. Only the very blind can fail to see what this unrestrained wrath, armed with the weaponry of this age, means to our civilization.

As the doors of God's armory swing open we see the supersonic bomber, the intercontinental guided missile with the atomic warhead, the undersea boat which seeks and kills its prey. Had not the race ripened itself for judgment by rejecting God in His tender overtures of redeeming love, this fearful weaponry would still be unknown. But the God who was outraged by the sin of Babylon and made bright the arrows of the Medes and Persians against her still rules in the affairs of men.

The race now has the weapons, on hand and ready, for its destruction.



Rev. R. A. Kerby, of Fort Collins, Colo., is a pastor in the Free Methodist Church.

Only a true revival of world-wide proportions can hold back wrathful men from using them. Failing this spiritual regeneration, our civilization is as doomed as ancient Babylon. Just how soon this doom will fall and what will be the alignment and condition of each nation at that time only God knows. And whether or not God will come in a world-wide revival or in person for His redeemed ones before the besom of destruction sweeps this earth is a question upon which there are different opinions. Without doubt, the corporate response of the race to the voice of the Holy Spirit in the next few critical years will decide the issue. If God sees that His long-suffering will result in the salvation of souls in numbers comparable to the issues at stake, the final wrath involved in His second coming will be held back for a time. But if men continue to account His goodness as weakness and sin with a high hand, the final doom will come on apace.

"The Lord hath opened his armoury, and hath brought forth the weapons of his indignation." Who can look at these yawning doors and these frightful weapons thus revealed without receiving a warning directly from God? The world today is living in that period of time, the length of which is known only to God, between the opening of the armory and the bringing forth, for dreadful usage, of the weapons of His indignation.

In the light of these world-shaking facts, is it not time that the professed people of God engage in an "agonizing reappraisal" of all standards of conduct and service? How about the fervent spirituality of early Christian experience? the thrill of service, the glory of secret

prayer and the illumination which attended the reading of God's Word? What about the great love for prayer meeting and the surge of joy in attending red-hot revivals where the truth came keen and unsparing? Does the early passion for souls still continue to possess us? Do we love as once we loved? What about the mode of dress and permitted amusements? Do we have the same jealousy for God's honor and the same respect for His house as in earlier times? What of personal

love for the One who died in our stead?

All these questions and many more surge through the mind and heart as one realizes that God's armory is open and the weapons of His indignation are in being and are ready for instant use. Will the twentieth century repent or will it go the way of ancient Babylon? Will we turn to God or will we go on in sin until the clanging doors of doom close upon us forever? Time alone will tell. ♦ ♦ ♦

The Needs of Omnipotence

(Continued from page 4)

today. The strategy of the evil one is to make religion popular and clothe a number of things in religious garb. Who will deny the presence or effectiveness of this plan? It is frustrating to offer one something desirable when there is no possibility of his accepting it.

I appeal to honest believers everywhere to answer the question Moses had to answer, "What is that in thine hand?" Is it the thing God can use? Does it keep us from the first and highest mission of holy service, wholly given over to God? As in the case of a preoccupied mind, God is not looking for great talent; He is seeking great surrender and yieldedness.

If it were possible to discontinue every church office that is not essential, dissolve every organization that is superficial, drop every program that is contributing to a parade of the flesh rather than the glory of God, and retain only the pure and wholesome work of the Lord; and if at the same time we could recall every minister and missionary who launched out prematurely, and cut our membership down to only those who are born again, the kingdom of darkness would be shaken to its very foundations.

This dangerous state of preoccupation is illustrated in the lesson of the marriage feast. The lesson is usually applied to the unconverted, but the principle also holds true for the Christian. The dinner was prepared and the guests invited. Evidently those who were invited had no desire to be disrespectful; in fact, they may

have had the best of intentions and trusted the dinner would be a great success, but they were occupied: one with his land, another with his oxen and another with his wife. None of the things mentioned were wrong in themselves, but the effect was fatal because it did not permit the guests to be released for the dinner.

Our Lord and King must be borne into this troubled and careless world by men and women who are released with a purpose. They must know something of Paul's spirit when he said, "This *one thing* I do." The money changers will never be challenged and the temple will not be cleansed if we wait for the preoccupied throng to bear the burden of Christ to the place of need.

To get the total man liberated and to protect that freedom we must deal with the vision. A man is greatly affected by what he sees. In Hebrews 2 we are introduced to a great salvation and warned against neglecting it. The writer speaks of the dignity and dominion of man, but reminds us that "we see not yet all things put under him. But we see Jesus . . ." If our minds are to be given over to the Holy Spirit and our service simple and direct the vision must be clear.

It is not necessary that we refuse to consider opposition. The victorious Christian is not blind to reality in any field of activity, but he sees Jesus. The secret again is a matter of being loosed. It is that peculiar ability to "lift up your eyes." There is enough in the world to discourage

the strongest believer if he were not allowed to see anything else. There is enough of the world in the church to depress the most stalwart saint if he did not have the ability to look up and see Jesus.

The world is no darker now than it was to many when Christ came. The church is no more defeated and corrupted than the religious world was and human nature is no more depraved. But there is one great difference: we see Jesus. We see His prophetic scheme. We have been made to understand and experience the truth concerning His finished work on the cross. It is not ours to cleanse the temple by force nor to re-establish order in the church of God by human cleverness. It is ours to recognize the hopelessness of the hitching-post experience and refuse to remain where two ways converge. It may cost some of us a great deal to move, but the case is hopeless unless we do. We should not move prematurely. Safety demands that we hear the true voice of inspiration and move with the mature conviction that the Lord hath need of us.

The believer who accepts the burden of the Lord automatically becomes a part of the triumphant company. He finds his place in the prophetic plan. The loosing of the colt illustrates the believer's experience up to a certain point; but it breaks down in the end, because the colt bore a physical burden, while the believer accepts the burden of the Lord as part of his own life.

The colt was used to be set aside; the believer is indwelt to share in the kingdom forever. May this be the day of a triumphant entry into a new experience of communion and service for many as we get a new vision of Jesus and victory. ♦ ♦ ♦



Prayer

*Father of everlasting grace,
Be mindful of Thy changeless Word;
We worship toward that holy place,
In which Thou dost Thy name record;
Dost make Thy gracious nature known,
That living temple of Thy Son.*

*Thou dost with sweet complacence see
The temple filled with light divine;
And art Thou not well pleased with me,
Who, turning to that heavenly shrine,
Through Jesus to Thy throne apply,
Through Jesus for acceptance cry?*

—CHARLES WESLEY.

The Permeating Power of Leaven

By REV. FORREST M. ALDRICH

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—MATTHEW 13:33.

THIS short parable is one of the "mysteries" of the kingdom of heaven. A mystery, as it is used in the kingdom parables, might be defined as the unknown factor which is responsible for the action of the parable. Every mystery has certain known and unknown factors. To unravel a mystery we must start with the known and reason toward the unknown.

What are the known factors in this parable? We know that the subject of the parable is the kingdom of heaven. Our knowledge of the subject is not confined to this parable alone, for it is only one of a series of seven, each one revealing its own peculiar facet of kingdom truth. In addition to these there are other parables and information concerning the kingdom scattered throughout the Scriptures. This body of kingdom truth will not be violated by the correct interpretation of the parable.

Another known factor of the parable is the result of the leavening process: the whole was leavened. As far as the parable is concerned, the leaven denotes only one thing: thoroughness of action; "the whole was leavened." The result of the action of the leaven is known, but the character of that action is unknown. The parable gives no hint as to whether the leavening was good or bad; it only indicates that the leavening was thorough.

While we know the action of the leaven, we know nothing of the leaven itself; it is an unknown factor. So also is the woman and the three measures of meal.

Our task is so to identify the leaven, the woman and the three

measures of meal that their identity will blend with the action of the parable without doing violence to the body of kingdom truth revealed elsewhere in the Scriptures.

In Scripture an object is employed as a symbol because of a correspondence to its antitype. The correspondence may be a similarity in either character or function, or in both. For instance, the dove is a type of the Holy Spirit because of a correspondence in character, whereas the eagle (a ceremonially unclean bird) symbolizes God in function, carrying its young upon its wings (Ex. 19:4; Deut. 32:11). The Passover lamb symbolized Christ in both character and function, being without spot or blemish and shedding its blood for the remission of sins.

Leaven has a symbolical meaning derived from its character. Because leaven is a ferment and corrupts that which it permeates, it is often used as a symbol of evil and false doctrine (see 1 Cor. 5:6-8; Matt 16:6). If this is the intended meaning of the leaven in this particular parable, then this interpretation should correspond with the action of the parable and with the revealed body of



Mr. Aldrich is pastor of Mountain View Alliance Church in Shelton, Wash. In this discussion he clears away the gloom which has long surrounded the parable of the leaven in the meal. . . . This interpretation does not make any concession to the teaching of postmillennialism, but it ought to strengthen the feeble knees and the hands that are hanging down because an enervating interpretation has robbed Christians of the will to press the battle in the name of their victorious Christ.

truth concerning the kingdom. If it does not so correspond we can be sure our interpretation is incorrect.

The result of the leavening process was that the whole was leavened. The thorough action of the symbol allows no exception whatever, not even a handful of meal escaping the leavening process, for "the whole was leavened." The action of the parable, coupled with the interpretation that the leaven is evil and false doctrine, forces us to the unavoidable conclusion that the whole kingdom of heaven becomes thoroughly corrupted, morally and doctrinally! Let us see if Scripture corroborates this.

In the parable of the sower some of the seed falls into good ground and bears fruit, some a hundred-fold, some sixty- and some thirty-fold. There is nothing in the parable to indicate that this fruit was in any way corrupted. In the parable of the wheat and tares the tares do not spoil the wheat even though both grow together until the time of harvest. In the parable of the net the bad fish do not contaminate the good. The merchantman sought "goodly pearls" and he found one of great price. This emblem of purity, symbolic of the church, does not lend itself to the above interpretation, but rather it harmonizes with the description of the church given in Ephesians 5:27, "a glorious church, not having spot, or wrinkle, or any such thing; but . . . holy and without blemish."

In the footnote on the parable of the leaven in the Scofield Bible the leaven is likened to false doctrine, the woman to the apostate church and the three measures of meal to

the true doctrine which is given for the nourishment of the children of the kingdom. The parable is interpreted as a warning that the "true doctrine . . . would be mingled with corrupt and corrupting false doctrine . . ." But this interpretation does not fit the action of the parable. Leaven does not "mingle"—it permeates, and there is a great difference. The picture here is not of one thing mingling with another with the possibility of affecting it, but the picture is of one thing *permeating* another and effecting a complete change in the whole! This is not a warning of something that would happen in part, but a revelation of a change that would be accomplished in the whole!

Unless those who embrace this interpretation are willing to concede that the whole kingdom of heaven is to be thoroughly corrupted, their interpretation should be rejected as not fulfilling the parable.

If such a conclusion were tenable from the standpoint of the progress of false cults, it would still be opposed by the teaching of Jesus. "My sheep hear my voice . . . and they follow me. . . . All that ever came before me are thieves and robbers; but the sheep did not hear them" (John 10:27, 8). It is obvious that the leaven in this parable does not represent evil and false doctrine.

THE FUNCTION OF LEAVEN

But could not our Lord have chosen leaven as a symbol here because of a correspondence in *function* rather than in character? It is the function of the leaven that the parable stresses; "the whole was leavened," while nothing is said regarding its character. The parable teaches that something happened in the kingdom, through a process similar to leavening, that changed the nature of the whole kingdom. What was that leavening agent and was the change it wrought good or bad?

I submit the following interpretation which I believe meets every requirement of the parable and is in perfect harmony with the teachings of Scripture on the subject of the kingdom. The woman is the Church. The meal (three measures) is the triune nature of the believer. The leaven is the Holy Spirit. The leav-

ening process in the three measures of meal is the sanctifying work of the Holy Spirit in the triune nature of the believer—spirit, soul, body.

This sanctifying process is described by Paul in First Thessalonians 5:23, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This purifying process of the Holy Spirit works mightily in the life of the believer, changing him from glory to glory, bringing his every thought into captivity to Christ, keeping his body in subjection. And as the leavening in the meal was due to the micro-organic life in the leaven, so the sanctifying process in the believer is due to the life of the Holy Spirit.

This work of the Spirit is not complete in effecting a moral and spiritual change alone; the whole man must be changed, body as well as soul and spirit, for the whole is leavened. Therefore the process will continue until "this corruptible shall have put on incorruption" and these vile bodies are "fashioned like unto his glorious body."

NO FIXED MEANINGS

The notion that symbols have a fixed meaning and that leaven is invariably used symbolically in a bad sense is open to serious debate. In the parable of the sower the "seed" is the Word of the kingdom, while in the parable of the tares the "seed" is the children of the kingdom. A flood may symbolize blessing (Isa. 44:3) or it may symbolize destruction (Dan. 9:26). Fire may symbolize the threat of divine judgment, as in Hebrews 12:29 ("For our God is a consuming fire"), or it may represent divine energy, as in the burning bush (Ex. 3:2) or as in the tongues of fire at Pentecost. The fowls of the air may portray the "wicked one" or they may represent trust in the heavenly Father (Matt. 6:26). Waters may symbolize affliction or trial as they do in Isaiah 43:2 or they may symbolize blessing as is the case in Isaiah 55:1. The above should suffice to prove that the meaning of symbols is not fixed or invariable, but rather their meaning may vary with the subject to be illustrated.

In the Feast of Pentecost (Lev. 23:17) we have a strong case for our interpretation of the parable under consideration. In this feast the two wave-loaves which are baked with leaven are commonly recognized as symbolizing the church composed of Jew and Gentile. Those who maintain that the symbolical meaning of leaven is always evil or false doctrine explain the presence of leaven in these loaves by the fact that the church is not yet perfected, being indwelt by the Adamic nature.

The symbol itself furnishes the objection to this theory, for bread is usually identified in the Bible as "leavened" or "unleavened" bread. Thus the presence or absence of leaven is the identifying characteristic of bread. If leaven here were meant to represent evil and false doctrine, then it follows that the identifying characteristic of the church on the day of Pentecost would be a thorough impregnation of the same. But when, in the course of history, the symbol was fulfilled, "they were all filled with the Holy Ghost," whom Jesus described as the Spirit of *Truth!* For the unbiased mind there is no doubt as to which interpretation fulfills the symbol.

THE MEAL

One further word concerning the three measures of meal. The only other place in Scripture where the three measures of meal are mentioned is in the eighteenth chapter of Genesis where the Lord appeared unto Abraham "and, lo, three men stood by him." Abraham addressed them as "my Lord" and instructed Sarah to take three measures of meal and bake cakes for the guests. Here the three measures of meal are associated with the triune appearance of God. Therefore it is not unreasonable to believe that in the parable of the leaven they are again associated with triunity—this time, the triunity of man.

To split hairs over the interpretation of a symbol in a parable is unprofitable, but this is a case where the interpretation makes the difference between a kingdom corrupted which is a discredit to our God, and a kingdom perfected and glorified which is a praise to His glory.

"The very God of peace sanctify you *wholly.*"





DAVID R. ENLOW, Editor

AT HOME

Nazarenes plan golden anniversary in 1958: The Nazarene Church, preparing to celebrate its golden anniversary year in 1958, will distribute in March more than two million copies of a special issue of the Nazarene *Herald of Holiness* weekly magazine.

California church adopts Jordan village: In Burlingame, Calif., an internationally-minded congregation is taking steps toward the adoption of the Jordan village of Rafideyeh, seventy miles north of Jerusalem. Dr. Cecil G. Osborne, pastor of The First Baptist Church, Burlingame, said arrangements have been made to administer the village of 2,500 through the Anglican Church of Jerusalem. The initial cost of the adoption will be about \$1,600, which will be used for road and street repairs, water pipelines and sanitation work. Villagers will share one-fifth of the cost.

Brethren launch 250th anniversary celebrations: A special Love Feast service at the Germantown church in Philadelphia launched celebrations marking the 250th anniversary of the Church of the Brethren, which was founded at Schwarzenau, Germany, in 1708.

Seminary enrollment up one per cent: Enrollment in independent theological seminaries and religious training colleges increased one per cent at the opening of the 1957-58 academic year, the U.S. Office of Education reported.

Church denied use of residence: The San Mateo, Calif., Planning Commission denied Calvary Baptist Church permission to use a home in a residential area (Alameda de las Pulgas) for church services.

Giving for religious purposes estimated at \$3,425,000,000: Giving for religious purposes in the United States for 1957 was estimated at about \$3,425,000,000—an increase of nine per cent over the previous year—the Bulletin of the American Association of Fund-Raising Counsel reported in New York.

United Lutherans report record membership: Membership in the United Lutheran Church in America reached a record total of 2,335,352 in 1956, a gain of 64,650 over the previous year.

ABROAD

German church pledges resistance to Communists: Leaders of Evangelical churches in East Germany, meeting at East Berlin, issued a statement saying that while they desired a relaxation of tensions between the churches and the Communist government they would continue to resist obstructive measures by the State.

MISSIONS

Baptists appoint seventeen more missionaries: The Southern Baptist Foreign Mission Board at Richmond, Va., appointed seventeen persons for overseas service, bringing the number of its active missionaries to 1,188.

Greater Europe Mission appoints twenty workers: The Greater Europe Mission, an interdenominational evangelical group, appointed twenty new missionaries to serve in France, Germany, Austria and Italy. The appointments brought to seventy-five the total number of GEM missionaries.

PEOPLE SAY

Dr. Alfonso Rodriguez, president of Union Theological Seminary, Matanzas, Cuba, declared that the future of Latin America "lies in a Protestantism more adapted to a middle class democracy."

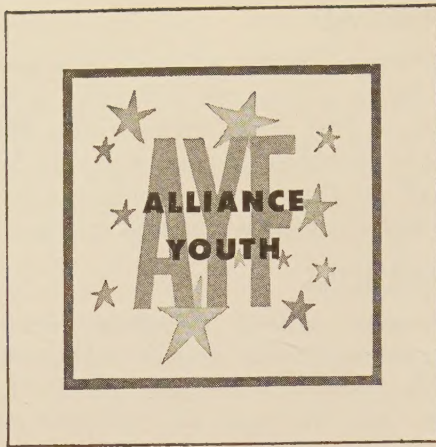
Sir Francis Abiam, a medical doctor and prominent layman in Nigeria, said an imperative need in his country is for every layman to be a true Christian witness. "The gospel must be proclaimed by every Christian to every person," he said. "The lay witness is essential for the Church in Nigeria and this means a willingness to make sacrifices."

ODDITIES IN THE NEWS

Moscow calls attitude of U.S. "un-Christian": A Moscow radio broadcast described as "un-Christian" the "answer" of the United States and Britain to the Soviet Union's latest disarmament proposals. It said the two Western nations "have declared their intention to go on with the development of weapons of mass destruction."

French Communists devise "civil baptism" for atheists: The Communist municipal council in Vizille, France, a town of 5,000 near Grenoble, has decided to institute "civil baptisms" for atheists. An adopted resolution provides that the ceremony would take place before a local judge. Parents would sign a declaration saying they place their children "under the protection of the republican law."

Polish Communists to permit believers in party: Poland's United Workers (Communist) Party will permit religious believers to remain members "for the time being" if they "support its policies and principles."



WELDON B. BLACKFORD, Editor

The 1958 AYF Emphasis Program

The curtain has been opened upon the 1958 national AYF program. Pastors and youth leaders have received promotional material for the January, February and March AYF emphasis program. This is the beginning of a series of releases which will be coming to the local AYF all year long. We are now anxious for our AYFers and AYF supporters to become acquainted with the program, to participate in it, and to pray for the spiritual activity emphasized for each month of the new year.

WHAT IS IT?

Every AYF ought to have a program that includes these spiritual activities: programing, tract distribution, Scripture memorization, service, visitation, witnessing, and so on. They should support the District youth office, the summer Bible camps and conferences in their district, and the great world-wide missionary program. The monthly emphasis program, as outlined on the 1958 AYF program calendar, is set up to give special stress to these activities. It serves as a reminder to the AYF that has failed to carry on a well-rounded program, and will stimulate interest in all its phases.

It is true that when a group is on fire for God these things will become normal activities. The emphasis program will give added interest to such a group. But the emphasis program will most effectively serve to awaken to these important ministries the group which is not spiritually alive. In short, it is like commemorating Thanksgiving once

every year; we ought to have the spirit of thanksgiving throughout the year, but giving special emphasis to it during the year brings blessing and inspiration.

The emphasis program may be used as a theme and study for a month in the weekly AYF programing or as a supplement to a program that has already been planned on another theme.

AYF TARGET

The new AYF Target outlines the essential requirements for a strong local AYF. Leaders have been looking for some system whereby they could determine whether or not their local group is measuring up to the general standards of the national program. The AYF Target makes this possible. All AYFers should become acquainted with this important guide to a forward-moving program and a stronger fellowship.

FEBRUARY EMPHASIS

This month we are asking every AYF in all the districts to select one or more of their best programs from their weekly meetings in 1957, and send them to their District Youth Secretary who will forward them to the National Youth Office. Fifty-two of the best programs received will be used in the next edition of *Annual Youth Favorites*. The remaining programs will be put in mimeograph form and made available to our fellowships. There are no prizes and no contest, just the good AYF spirit of coöperation and participation.

MARCH PROGRAM

In March every AYF joins the march in the "MMM" program—"Mighty Messenger Maneuver," the AYF tract distribution program. A new MMM release has been designed with material added to last year's program. This material will be sent you free upon request to the National Youth Office in New York City.

The word of the Lord to Joshua in the ancient day may serve AYFers in this modern day. He summoned Joshua to "be strong and of a good courage" as he faced the task of moving forward for God. The difficulties Joshua faced were tremendous, but God promised not to fail or forsake him, and to be with him whithersoever he would go. Twice in one chapter He admonishes him to be "strong and of a good courage" (Josh. 1).

There is no doubt about it; the spiritual difficulties we face as Christian youth in this modern evil day are tremendous. Let us be "strong and of a good courage." He who promised Joshua His presence to guide and keep him still lives today. God grant that we shall have a spiritually strong, forward-moving AYF throughout the year. Participation in the 1958 program emphasis will help the local AYF measure up to a good testimony for Christ.

Annual Youth Favorites

The first edition of the AYF program book, *Annual Youth Favorites*, is on the press. Here are fifty-two of the top-rated programs from our 1956 AYF Program Contest. Order your copy today from Christian Publications, Inc., Third and Reily Sts., Harrisburg, Pa.

Rally Feature

A special feature of the Greater Pittsburgh Rally area is a luncheon for all those who come early to sing in the choir.

AYF Bible Reading Guide

Week of February 2

A chapter a day: First Timothy 1 through Second Timothy 1.

Week of February 9

A chapter a day: Second Timothy 2-4; Titus, Philemon.



A Contrast in Cathedrals

By MRS. VERNON EVANS, *France*

We have been attending a French church just a few blocks from our apartment. Although we don't yet know every word of the language, it is a real joy to enter into worship with the people. It was very precious a few Sundays ago to have Communion with them and then witness a baptismal service. In the presence of the Lord language is no barrier.

Since it is not customary for the French to hold Sunday evening services, we ten missionaries meet each Sunday night for a time of singing and study of the Word. The men take turns speaking. We brought our accordion, and thus we have some musical accompaniment.

We have been inviting our new friends to the services. Recently a girl from Germany and one from America were with us. Although both of them are unsaved, they told us with tears in their eyes how much the service meant to them. One must go back to Germany and we may never see her again. Please trust the Lord with us that He may be victor in her life. The other will still be here and we certainly pray that she will soon accept Christ as her Saviour.

We are praying that the time will soon come when we can fluently explain the way of salvation to the many we meet each day. We trust that they may see Christ in us.

As you know, France is predominantly Catholic. A few weeks ago, while visiting the famous Church of the Madeline here in Paris, our hearts nearly broke as we stood in the back of the church

watching folk groping for peace of heart and mind and yet not finding it. We watched them file in and out of the confessional booths, standing for perhaps an hour or more in front of a statue, lighting candles and doing the many other things in their ritual, all of which left them as blind as they were before.

What a contrast it was to the Cathedral of St. Peter in Geneva, Switzerland, where the Protestants have been worshiping since the Reformation, and where John Calvin preached for thirty-six years. It was certainly awe-inspiring to stand at the top of that great tower as the bells played "A Mighty Fortress Is Our God." What a difference in cathedrals! In the first we were filled with sorrow, but in the second we had nothing but continual praise unto the Lord for His salvation.

"Heart Affairs"

By REV. JOHN BECHTEL, *Hong Kong*

The Kowloon Tong Church requires applicants for membership to pursue a course of study. Also they are expected to give testimony concerning their being led to accept Jesus Christ as personal Saviour.

Special meetings are arranged for this purpose. These are called in Chinese "Heart Affairs Meetings." Here are three testimonies which I quote as typical. They were given at a recent gathering in the branch chapel of the resettlement area. All

who attend this branch are refugees.

"Years ago the life of my family was very difficult. Therefore, my heart and spirit felt very painful. During this time, fortunately, I had the chance of hearing the gospel. Illuminated by God, I confessed my sins and believed in Christ. Although I still have some difficulties, yet my heart and spirit are delivered."

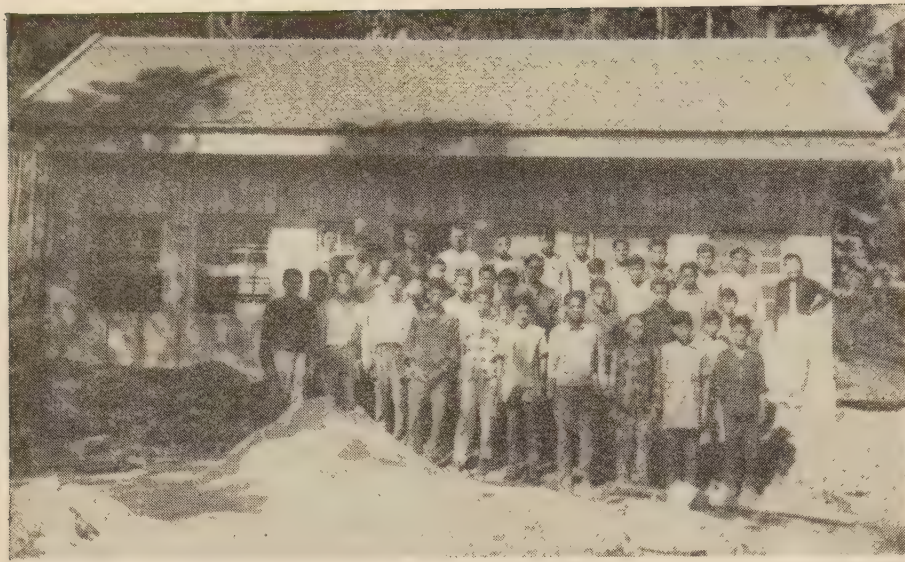
"My health was always bad, and for a long time I was without work and without any one to help me. When I heard the gospel all the difficulties and pain went out from me. I trusted in God and prayed to our Lord and got mercy from God. I know that our Christ has promised to answer our prayers. So, in the evening and the morning and before meals I give thanks to God. Even in the road and on the bus I have my hope in God. When I believed in our Lord Jesus Christ my health became better and I had very few illnesses. Because I am well I have the opportunity to work, so I can continue to live."

"Once, after I had given birth to a baby, I saw an evil spirit at night. Fortunately I was in a Christian hospital and I also saw an old man chasing the devil away. Although this happened many years ago, yet I always remember it and I wanted to hear the gospel. Thank the Lord. My heart has been satisfied with the gospel and I am very happy."

Chinese refugees who recently gave their "heart affairs" in Hong Kong were baptized on Christmas Day. Standing in the rear are Rev. John Bechtel and Chinese pastors.

J. BECHTEL





Students of the grade school for the tribes at Dalat stand in front of the new building

A School and Clinic Dedicated Among the Tribes in Viet Nam

By MARY FORBES

The dedication of the Christian grade school and clinic at Dalat was an occasion of great rejoicing. Our buildings, while not as elaborate as Solomon's Temple, called for joy that was no less complete.

The service took place November 16. Vietnamese and French friends, U. S. Army personnel, missionaries and tribespeople were present. A group of tribesmen officiated as the welcoming committee, while another group played brass gongs in native rhythm as guests entered a palm-decorated archway on their tour of the clinic and school.

The clinic is a two-story wooden structure with the entire first floor completely used for treating the physical ills of the tribespeople. There is a waiting room, delivery and treatment compartment, hospital ward and storeroom. Upstairs is an attractive apartment for Miss Evelyn Holiday, the nurse who is in charge of the clinic. She works coöperatively with Dr. Phan, head physician at the Dalat Civilian Hospital, consulting with him when she has seriously ill patients. Thirty-five of our tribes preachers are receiving a medical course from Miss Holiday in addition to their theological training. They are prepared to give first-aid

treatment and to dispense simple medicines in jungle villages.

From the clinic one can look upon the red tile roof of the new Christian grade school nestling on the hillside. Two well-equipped school-rooms provide the workshop for the consecrated Vietnamese teachers, Miss Bay and Miss Tum. Forty-five students are enrolled and their progress is very gratifying. This is an academic landmark indeed, for this is the first time we have been able to offer courses in Vietnamese to the tribespeople. This school will follow the curriculum of the government schools, and the work corresponds to grades four through eight in America. The lower grades will be taught in Koho in the village schools. Our aim is to prepare teachers for these village schools and equip them with skills and tools for future service. As a special feature during the tour the students raised the red and yellow Vietnamese flag and sang the national anthem.

Immediately following the flag raising ceremony we gathered in the Bible school auditorium to witness a splendid program in four languages. "Happy Welcome" in English and Vietnamese was sung by a group of Koho students. Mr. Nam,

the Vietnamese missionary to the Koho tribes in the Dalat area, gave words of welcome in Vietnamese, and Rev. Jean Funé offered the invocation in French. Mr. Nam translated into Koho Rev. H. A. Jackson's Vietnamese address, "Two More Steppingstones." It sketched the vision and development of the medical and school program in the Mission's attempt to meet the spiritual, physical and intellectual needs of these tribespeople. The foreign guests were provided copies of the speech in their respective languages.

Our field chairman, Rev. N. R. Ziemer, delivered an address and prayer of dedication in English and Mr. Tin, a Vietnamese missionary to the Chru Tribe, translated into Vietnamese. The Bible school students sang ardently in Koho a hymn, "The Unchanged Healer." Then Mr. Sol, a Koho tribesman and chairman of the tribal church, expressed appreciation of these new facilities for his people. He spoke in beautiful Vietnamese while Mr. Nam translated into Koho. It was amusing to the missionaries present to see these two nationals exchanging languages, but it displayed the versatility of our national church leaders. Two students read a passage of Scripture from Romans 12:9-18 in Vietnamese and Koho after which a group from the grade school sang in Vietnamese the hymn, "Lord, Open My Eyes."

A student expressed his appreciation, and a representative from the government commended the Mission on its progress. The benediction was pronounced by Rev. Le-van-Thai, president of the Evangelical Church of Viet Nam. Then with gratitude and praise for all that God had wrought the entire company joined hands and concluded the service by singing "Alleluia."

While furnishing necessary facilities to expedite our work among the tribespeople, these two buildings are but symbolic of our ultimate goal—that of building for eternity. Our aim is to see the converts well-grounded in the Word. It is the Word that will bring life and light to the tribes of Viet Nam. Whether we build a physical or a spiritual structure, we realize as did the psalmist that "except the Lord build the house, they labour in vain that build it."

◆ ◆ ◆

India

Marathi. God did great things during the days of Dr. Abdul Akbar Haqq's meeting in Akola (see *ALLIANCE WITNESS*, January 15). Pray that God will continue to bring to maturity all that He commenced during those days and that the fire will spread, reaching to all parts of the field.

French West Africa

Connie Billings, four-year-old daughter of Rev. and Mrs. N. H. Billings, was released from the hospital January 10. She has shown marked improvement after a serious operation for cancer on the spine. Doctors have not yet decided what further treatments or therapy should be followed. She wears a brace, and though not yet able to walk she can move her feet. This improvement is indeed a miracle of the Lord. Prayer is requested for her complete healing. . . . Miss Norma Donnan is progressing well after surgery. . . . Mrs. Nathan Ost is undergoing severe testing and prayer is needed. . . . The French West Africa Mission observed January 16 as a day of prayer for these and other serious needs and will appreciate the prayers of God's people for the victory of Christ to be manifest.

Gabon

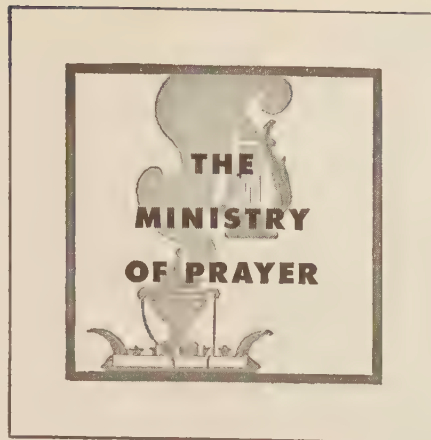
Pray that a deep spirit of conviction and the fear of God will fall upon all who hear the Word. General disbelief in either eternal life or damnation causes very little concern over salvation. . . . Praise God for healing the child of Pastor Benjamin. Pray that the heathen who witnessed this instantaneous healing of one who was thought to be dying will be led to the Lord.

Viet Nam

Pray for the opening of the work in the city of Quang Tri. Pray for victory among those who have already professed Christ as Saviour. . . . Pray that the new church at Sia—the result of a tent campaign—will be founded on the Word of God, with the church going out to witness to the people in the villages around. . . . The short term Bible schools in Hué were delayed because of typhoons. Pray that the sessions which will be held every month until May will be used of God to give those in attendance a spirit of wisdom and understanding through an intimate knowledge of our Lord Jesus Christ. . . . Pray that people will be saved through the ministry at the Jeffrey Chapel in Saigon. . . . Pray for the work being done among the Chinese in the Saigon-Cholon area. Property is needed for a place of worship and as a contact point.

Laos

The young believers are often targets of Satan who brings disaster before they have been well grounded in the Bible. These experiences sometimes re-



sult in frustration and fear and a reverting to the worship of evil spirits. Let us pray that God will manifest Himself as a victorious Saviour to these young believers. A lack of missionaries and national workers is a contributing factor in this; there are only seventeen missionaries (five yet learning the language) and seven national pastors for thousands of illiterate believers in scattered villages. Pray the Lord to call forth the necessary teachers and pastors. Remember Mr. Touby, the Miao chieftain (*ALLIANCE WITNESS*, January 15), that he may soon turn to the Lord.

Thailand

A leprosy church near the village of Ba Deo in the Yasothon area has prayed that a congregation of those without the disease might be established in that town. Missionaries also have worked toward this end. Three persons have already accepted the Lord. . . . Pray that God will bless the ministry of the Foreign Secretary, Rev. L. L. King, to the annual field conference to be held in late January in Khon Kaen. . . . At Rembeuk, Cheu Pleung, Sre Boran, Snoke and Kok Reang, in Surin Province, there are Christians who need to be stirred to a real hunger for Bible study. When regular services are suggested they reply that they do not know a time when they could all get together. Pray also that those who have recently trusted the Lord for their bodies shall find the Lord confirming His Word in their complete healing.

Colombia

A recent request for entry visas for new missionaries has been refused. Pray that God may overrule in this matter; additional missionaries are greatly needed.

Ecuador

Pray that the Lord will grant fluency in the Spanish language to the four new missionaries who are studying in Costa Rica and are eager to complete their course there so that they can get on to Ecuador. They are Mr. and Mrs. C. E. Eckdahl and the Misses Marjorie Miller and Barbara Benjamin. . . .

A friend has made available to the national church in Guayaquil a small press for printing tracts and gospel literature. Pray that God will bless this new venture. . . . The new term at the Bible Institute began January 13. Pray for those young people who are in attendance.

Peru

Scores of people were converted during the recent campaign conducted by Dr. Oswald J. Smith in Lima, praise the Lord (see *ALLIANCE WEEKLY*, November 27, 1957). In spite of government opposition, which closed the large coliseum to the Evangelicals, the campaign continued in two of the larger churches of Lima. Pray that the young people who consecrated their lives to the Lord for full-time service will follow on with Him in full surrender. . . . New converts were recently won to the Lord in Llata during an evangelistic tent campaign conducted by Rev. and Mrs. A. Merle Shlyter. A strong hailstorm that broke the tent's support ropes and tore it in many places also destroyed crops of the local people. Though their reaction could have been to blame the Christians for all the disturbance of the weather, God answered prayer by bringing out approximately five hundred the following night, with about fifty persons being dealt with individually. Night after night the blessing of God was experienced among men, women and children. Pray that God will give wisdom to German Lazarte and his wife as they now carry on the work in Llata and nurture these converts in their new spiritual life.

Chile

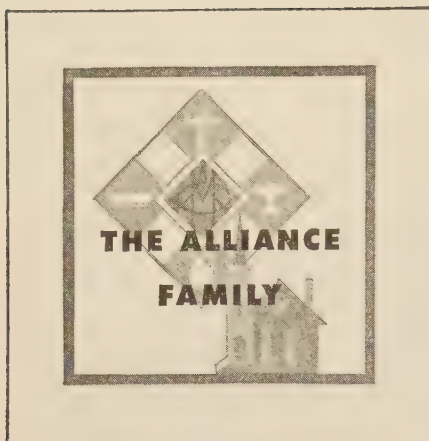
The building for Temuco's second church—which is being constructed on a pay-as-you-go plan by the congregation—is now half completed. Pray that God will enable them to finish this much needed place of worship in the near future. . . . A new thirty-by-sixty-foot tent has been shipped to Chile and is being used in campaigns during these summer months. Pray that many who would never enter an Evangelical church will be drawn into this tent to hear the true gospel.

Indonesia

Pray much regarding the present political situation. . . . Praise the Lord that Miss Dorothy Brant has been given a two- to three-year extension on her visa. . . . Pray for wisdom in all the necessary arrangements for setting up the advanced Bible school in Java.

New Guinea

Miss Y. V. Heiden arrived on furlough on October 6, and a short time thereafter her father went completely blind. Then Miss Heiden herself began to hemorrhage internally from what has been diagnosed as a duodenal ulcer. Pray that this family will know God's grace to be sufficient and that every financial need will be met.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. A. Roy Thomas and children, Susan, Albert, John and Ruth, sailed from San Francisco on December 31, returning to the Philippines for their second term. Mr. Thomas is the son, of Rev. Cecil R. Thomas, superintendent of the Western District, and Mrs. Thomas.

On Furlough

Rev. and Mrs. Andrew D. Gardner arrived in New York January 4 by plane from French West Africa on early furlough because of the illness of Mrs. Gardner.

Mission Deputations

Rev. Louis L. King, Foreign Secretary, left New York on January 2 for the Near and Far East, and to attend the Southeast Asia conference held in Vinh Long, Viet Nam, January 15-22. He will then proceed to Australia and New Guinea in the interests of the work. He is scheduled to return February 24.

Rev. Robert M. Chrisman, Area Secretary for India and the Far East, also attended the Southeast Asia conference. He left from Los Angeles on January 11. Following the conference he will spend approximately six weeks in Indonesia and return to the States March 31.

Rev. Bernard S. King, Treasurer, was booked to leave January 30 for a six-week deputation to the Far East. He will visit India, Viet Nam, the Philippines and Indonesia.

With the Lord

Mrs. Isabella Decker, mother of Miss May Decker, evangelist, and Rev. George Decker, of Boston, went to be with the Lord on November 28, 1957, at the age of eighty-six. Her son brought the message at the funeral. She is survived by twelve children. Her husband died three years ago.

Mr. Alex Brown, of Compton, Calif., went to be with the Lord on November 27, 1957, at the age of seventy-seven. Born in Scotland, he was converted in

Ambridge, Pa., in 1907 under the ministry of Rev. E. D. Whiteside. He was very active in Alliance churches in several Pennsylvania cities and was instrumental in beginning the work in Meadville.

In 1943 he moved to Compton where he assisted in the founding of the Lynwood, Calif., Alliance church. He is survived by his wife; two daughters, Mrs. Dana M. Pringle and Mrs. B. R. Lewis; and three sons, David, John and Clyde.

Rev. Karl Gottschling, former pastor in The Christian and Missionary Alliance, went to be with the Lord on December 8 following a cerebral hemorrhage. He was forty-nine. He was well known as a gospel musician and was a familiar figure at Alliance Councils and conferences. He is survived by his wife, Juanita Lehman Gottschling; three sons, Ronald, Douglas and John, and a daughter, Cherilee.

Rev. Herbert Dyke, associated with The Christian and Missionary Alliance since 1900, went to be with the Lord on December 4, 1957.



Rev. Herbert Dyke

Mr. Dyke came to America from England in 1886 at the age of fifteen and lived in Rathmel, Pa., where he was a collier in the soft coal mines. He was brought under such deep conviction of sin at a revival meeting that he shook his fist at the door of the church as he left, saying, "I will not darken you again till I darken you a corpse." With some sinful companions he went into a coal pit and while playing cards became overwhelmingly conscious, with a constantly recurring flush hand and continuous taking of the stakes, of the devil bidding for his soul, and at the same time deeply conscious of the presence of God extending mercy. Without betraying his conviction to his companions he left the coal pit to return to the church, where for ten days and ten nights he sought God with a broken, sorrowing heart until he had a true Pauline conversion.

He graduated from Barkeyville Academy in 1890, knowing that he was called to preach.

In 1893 he was married to Mary B. Carner, and they served various churches in Western Pennsylvania. They were brought into contact with The Christian and Missionary Alliance through the late E. D. Whiteside. Convinced of his need of the fullness of the Holy Spirit, he surrendered to the Lord, after a great struggle concerning the doctrine of sanctification, and he and his wife became loyal supporters and teachers of sanctification and healing.

In the Alliance he held pastorates in Pennsylvania, notably McDonald and Oakdale, and for nine years he led a

Letters

Approval from Southeastern District

The 1957 District and Prayer Conference of the Southeastern District went on record as commending you and expressing appreciation for your recent messages and editorials in *THE ALLIANCE WEEKLY* dealing with Alliance truth and testimony, and for your foresightedness in bringing about the scheduled change in our official paper [from weekly to enlarged biweekly], and also for your untiring efforts and ever increasing burden for the future ministry of *THE ALLIANCE WITNESS*. I am happy to convey these sentiments to you.—REV. WILLIAM H. STEPHENS, JR., Secretary, Southeastern District, C. & M. A.

• Our sincere thanks to the brethren of the Southeastern District. As the Lord enables us we shall try to make the *WITNESS* worthy of your kind words.—EDITOR.

For the Free Fund

Expressing great appreciation for the magazine, an elderly subscriber in Pasadena, Calif., also enclosed \$5.00 to pay for sending *THE ALLIANCE WITNESS* to some who are unable to subscribe.

In addition to many in this land who would like to receive the magazine but whose financial circumstances do not permit them to subscribe, we receive requests from many Christian workers in other lands who have seen a few copies of the magazine and write that it has met a real spiritual need in their lives and they would like to receive it regularly. In the past week we received requests from India and Africa.

As often as it is possible we send the magazine to them. For this reason we have for a number of years maintained a "Free Fund" to which we charge such subscriptions. Perhaps other readers would like to share in this ministry. Any contributions may be marked "Free Fund" and sent to *THE ALLIANCE WITNESS*, Third and Reily Streets, Harrisburg, Pa.

Rev. and Mrs. A. Roy Thomas and family
Philippine Islands



spiritual and fruitful church at New Castle. He was then associate pastor with Mr. Whiteside in Pittsburgh, after which he went to Oakland, Calif., where he remained nine years. During part of this time he acted as District Superintendent, and had a deeply appreciated ministry among missionaries of many societies as they journeyed to and from the Orient. He also served the Alliance in Seattle, Wash., Orlando, Fla., and Santa Rosa, Calif.

Returning to the East, he taught for some years in the Beulah Beach Bible Institute. It was during his ministry there that Mrs. Dyke died. Later he married Miss Mildred Patton, former missionary to India, and together they taught at Nyack Missionary College (MTI). Mrs. Dyke died in 1948.

Mr. Dyke had been retired since 1942 but continued to have a Bible teaching and healing ministry. He died in Hawthorne, Calif., where he had lived for some time. Funeral services were held in Pasadena, directed by Rev. Robert Shane, pastor in Hawthorne, assisted by Rev. H. W. Lambert, Dr. C. E. Britton, Rev. W. P. Nicholson and Rev. E. R. Carner. He is survived by his wife, Mrs. Vella Russell Dyke, whom he married in 1954; two sons, Rev. Charles H. Dyke, Monrovia, Calif., and Guy O. Dyke, of San Lorenzo, Calif., and four daughters: Mrs. Esther Hollander, of Jersey City, N. J.; Mrs. Ruth Knoch, Beulah Beach, Ohio; Mrs. Elizabeth Gamble, New Castle, Pa., and Mrs. Grace Day, of Tucson, Ariz.

Writing of him, a fellow minister said: "Brother Dyke was a warm-hearted friend of God's children, a wholehearted believer in the truths of the gospel, a constant and fervent-hearted student of God's Word, a brave-hearted contender of the faith that was once delivered to the saints and a loyal-hearted follower of his Lord." One of his outstanding characteristics was his emphasis of and his faithfulness to the message of the Lord for the body."

Rev. Edward W. Houggy, a veteran Alliance minister and a close associate of the late Rev. E. D. Whiteside, was summoned into the presence of Christ December 13. Mr. Houggy was one of seven men who drew up the charter for and organized the North Side C. & M. A. Church in Pittsburgh, Pa.

During his ministry Mr. Houggy opened a church in Etna, and also in Dorseyville, Curtisville, Tarentum, Nadine, Bakerstown, Fayette City and Kane, Pa. While he preached at night and on week ends, he also did outstanding work in building churches. He built the young people's tabernacle at Beulah Beach, the East End Church in Pittsburgh, the Arch Street Church, Pittsburgh, North Side, and churches at Kane, Fayette City, Nadine, Beaver Falls, New Kensington and Lawrence Park, Pa., and at Fairmont and Wheeling, W. Va.

He is survived by four sons and three

daughters. On his eighty-first birthday last October 6 he preached at the Fayette City church.

Mrs. Laura Shepard Davis, of Glendale, Calif., for thirty-three years a missionary to China and the Philippines, went to be with the Lord on December 7, 1957. Mrs. Davis had been an invalid since her return from the Philippines in 1945. For one year during the war she and her husband lived in the jungles of Mindanao. When they were found by the Japanese they spent two years in internment camps.



Mrs. William Davis

Mrs. Davis was saved in her youth and after training in Toronto, Canada, her home, and at the Nyack Missionary College, she spent some time in work in the homeland and then went to China in 1912. In 1914 she was married to Rev. William Davis. Her many gifts and training in Bible, art and domestic science increased her usefulness on the field, where she and her husband were for some time in charge of the receiving home for the Central China Mission. At the same time she carried heavy responsibilities in the women's Bible school at Wuchang.

In 1930 Mr. and Mrs. Davis went to the eastern border of Mongolia, loaned by the Alliance to Dr. and Mrs. Jonathan Goforth for their pioneer work in that area. When the war with Japan grew more imminent they evacuated to our Alliance Mission in the Philippines. The experiences of the war, and especially the last months of starvation diet, exacted their toll, and Mrs. Davis never fully regained her health after her return home. Mr. Davis spent three more years in China (1946-49) before retirement. She had entered the Monterey Sanitarium in September to free her daughter for missionary service.

Funeral services were held in Glendale, Calif. Rev. C. H. Erickson, pastor, was in charge, with Rev. A. J. Hansen and Rev. H. M. Frelich taking part. In addition to her husband Mrs. Davis is survived by a son, Rev. Paul S. Davis, Alliance missionary in Thailand, and a daughter, Muriel (Mrs. R. H.) Sjoblom, formerly with the Alliance and now preparing for a literature ministry with the World-wide Evangelization Crusade in Thailand.

The New Generation

To Rev. and Mrs. Oliver J. Kaetzel, Laos, a daughter, Sharon Ruth, on January 2.

To Rev. and Mrs. Alvin Van Schooten, Japan, a son, Paul Malvin, on December 9, 1957.

New Church Begins on College Campus

A new Alliance church has been established in the prairie city of Regina,

Sask., where services are held in the auditorium of the Canadian Bible College. On October 13, 1957, the Fourth Avenue Alliance Church held its opening services under the direction of Rev. Alvin Martin. Mr. Martin reports that on October 20 there were 138 persons in Sunday school, 175 present at the morning service and 110 in the evening. Each Sunday new families from the large new community in north Regina have attended. The Bible college students have assisted the pastor in teaching, singing, visiting and arranging programs. During October nearly 2,000 homes of the community were visited by the students and faculty members. Christmas services were attended by over 200. This new work is sponsored by the Regina Alliance Tabernacle, of which Rev. James F. Conner is the pastor.

Church Holds First Evangelistic Crusade

The first evangelistic crusade of the C. & M. A. church in Sudbury, Ont., Canada, was held November 17 to December 1 by Rev. R. G. Simpson, of London, Ont. During the daily visitation in homes several prayed for salvation. The pastor, Rev. David Tjart, writes that many new families were contacted through the services.

Pastoral Transfers and Appointments

Rev. Robert A. Clancy, Clark, N. J.
Donald Drury, Poplar Point, Man., Canada.

Rev. Bernard L. Dunham, Springfield, N. Y.

Rev. M. R. Erdmann, Ronan, Mont.
Rev. C. V. Freeman, London, Ont., Canada.

Rev. Robert W. Hedger, Schenectady, N. Y.

Rev. George D. Husted, Evangelist, Eastern District.

Rev. John R. Justice, Allentown, Pa.
Rev. Harold E. Lane, Port Chester, N. Y.

Bruce C. Meadows, Ottawa Lake, Mich.

Rev. William Moreland, Waterdown, Ont., Canada.

Chaplain (Capt.) Earl F. McNayr, Reserve Chaplain, U. S. Army.

Rev. Henry P. Voth, Vermillion, S. Dak.

Wayne Webber, Tiffin, Ohio.
Rev. H. A. Wiggins, Wyandotte, Mich.

William L. Wooley, Pensacola, Fla.
Merle Douglas, Whitetail, Mont.

Donald D. Draggoo, Charlottesville, Va.

Norman Ens, Hearts Hill, Sask., Canada.

Rev. Vernon V. Hozey, Tuscaloosa, Ala.

C. G. Ingram, Pensacola, Fla.
Clifford B. Nixon, Addison, N. Y.

Rev. R. M. Siple, Evangelistic Field.
Harry F. Vellines, Jersey Shore, Pa.

ORDINATIONS. John E. Perry, David Tjart.

(Continued on page 19)

Sunday

MATTHEW 3:1-12 (verse 11).

Water is but external; fire is internal, penetrating and intrinsic in its cleansing power. This is what the prophet Ezekiel had announced centuries before as the radical need of fallen human nature: "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This is the deeper Christian life which God is making so clear and so urgent in the life of His people today.—A. B. SIMPSON.

Monday

PROVERBS 10:13-32 (verse 19).

Oftentimes I could wish that I had held my peace when I have spoken; and that I had not been in company. Why do we so willingly speak and talk one with another when notwithstanding we seldom cease our converse before we have hurt our conscience? . . . Therefore we must watch and pray, lest our time pass away idly. If it be lawful and expedient for thee to speak, speak those things that may edify.—THOMAS À KEMPIS.

Tuesday

PSALM 4 (verse 3).

David was king by divine decree, and we are the Lord's people in the same manner. Let us tell our enemies to their faces that they fight against God and destiny when they strive to overthrow our souls. O beloved, when you are on your knees, the fact of your being *set apart* as God's own peculiar treasure should give you courage and inspire you with fervency and faith.—CHARLES H. SPURGEON.

Wednesday

JOHN 6:1-21 (verse 20).

*O child of God, He loveth thee,
And thou art all His own;
With gentle hand He leadeth thee,
Thou dost not walk alone;
And though thou watchest wearily
The long and stormy night,
Yet in the morning joy will come,
And fill thy soul with light.*

—SELECTED.

Thursday

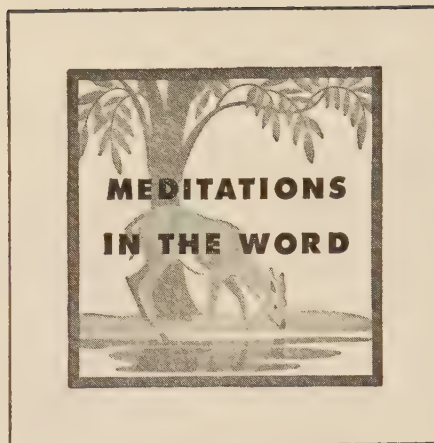
GENESIS 3:14-24 (verse 15).

The bruising of the head of the serpent (Satan) on the cross by God's Son has made possible not merely the restoration of fallen man to Adam's state of innocence, but his transformation into Christ's state of absolute virtue. Innocency is ignorance of temptation; virtue is temptation overcome. Christ overcame Satan's threefold temptation in the wilderness and thereby manifested true virtue. Temptation overcome is a greater spiritual asset than temptation unknown.—PAMELL.

Friday

2 CORINTHIANS 5 (verse 14).

Thou shalt learn that the days called adverse were the making of thee, that the seasons of thy spiritual growth were the hours of thy night. And when thou countest up the gifts of divine love, thou



Edited by EDITH M. BEYERLE

shalt class among the brightest of them all those that, in the course of the journey, came to thee as denials of thy prayer; thou shalt look upon the crosses of thy life and say, "The love of Christ constraineth me."—GEORGE MATHESON.

Saturday

ROMANS 12 (verse 9).

A diamond is of the "first water" when it is without flaw or tint of any kind. And love is lofty in proportion to its brilliance. Love can be deteriorated and degraded by the tint of jealousy. It can be debased by the tint of envy. . . . These earthly elements may be mixed with the heavenly substance, and its spiritual value is reduced. So that the first test to apply to any love is the test of purity.—J. H. JOWETT.

Sunday

MATTHEW 3:13-17 (verse 16).

That day on Jordan's banks one Man so pleased the Father that forevermore He is pleased with every sinner that accepts Him and abides in Him. He is willing to give us His grace so that we may, moment by moment, "walk worthy of the Lord unto all pleasing." Oh, let us walk with the heavens opened unto us and the Father ever whispering, "My beloved Son, in whom I am well pleased."—A. B. SIMPSON.

Monday

ISAIAH 40:13-31 (verse 31).

Eagles do not go in flocks like black-birds. The eagle and his mate live on high cliffs and take delight in soaring out of sight. They have a far-off look. In like manner, dear reader, if you would know the strength of soaring, you must learn the value of heavenly solitude. God reveals His secrets to those who go beyond the "Outer Courts" where the multitudes gather and chatter.—E. E. SHELLHAMER.

Tuesday

PSALM 5 (verse 3).

"In the morning." In the days of our fathers when a person came early to the door of his neighbor and desired to speak with the master of the house it was as

common a thing for the servants to tell him with freedom, "My master is at prayer," as it now is to say, "My master is not up yet."—BISHOP BURNET.

Wednesday

EPHESIANS 5:18-33 (verse 20).

*O Thou, whose bounty fills my cup
With every blessing meet!
I give Thee thanks for every drop—
The bitter and the sweet.*

*I praise Thee for the desert road,
And for the riverside;
For all Thy goodness hath bestowed,
And all Thy grace denied.*

*I bless Thee for the glad increase,
And for the waning joy;
And for this strange, this settled peace,
Which nothing can destroy.*

—JANE CREWDSON.

Thursday

GENESIS 4:1-15 (verse 4).

Cain did not well inasmuch as he offered self-works instead of an animal sacrifice as his means of acceptance with God. Jesus said, "They that worship him [God] must worship him in spirit and in truth." No human works, however sincere and perfect, will suffice. Neither will ritual nor formalism. The slain Lamb of God is our only means of approach to God, whether for salvation or worship. This alone is worship "in spirit and in truth."—PAMELL.

Friday

JAMES 4 (verses 13, 14).

My best preparation for tomorrow shall be today. Lord, grant me forethought, for today. Lord, grant me hope, for today. Lord, grant me ambition, for today. Strength for the task next to my hand, love for the dear ones that touch my present life, joy for immediate pleasures, sympathy for sorrows I now see—Lord, grant me promptness in living. I yield myself to Thee—now. Do with me what Thou wilt.—AMOS R. WELLS.

Saturday

HEBREWS 11:1-19 (verse 1).

Faith has an unfailing word of promise to depend on. When God gives us His Word let us never allow a shadow of a doubt to fall upon the confidence of our faith. If God has given us a vision of faith the first thing may be the dying to all confidence in the flesh, but if we are true to follow where He leads we shall hear Him saying, "Though it [the vision] tarry, wait for it; because it will surely come."—ANDREW MURRAY.



When You Move . . .

Kindly notify us by postcard or letter when you move, giving both old and new addresses. A notice direct to us will enable us to make the change immediately without the loss of copies. Address THE ALLIANCE WITNESS, Third and Reily Streets, Harrisburg, Pa.

THE ALLIANCE WITNESS

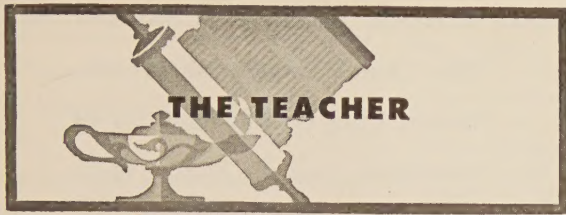
SUNDAY SCHOOL LESSON—FEBRUARY 9, 1958

The Church Teaches the Word

1 Timothy 4:6-16; 2 Timothy 2:1, 2

DEVOTIONAL READING—Psalm 119:33-40

GOLDEN TEXT—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 TIMOTHY 4:16.



BACKGROUND AND LESSON ORIENTATION

God's people were commissioned from the beginning to be a teaching people. God called them to sanctify the name of Jehovah in the whole earth. The law of God, the will of God, and the holiness of God were to be the curriculum. The main charge against them in the indictment of the Jewish nation by Paul in Romans 2 was their failure to carry out their teaching function. The Gentiles blasphemed God because of them. If the pupil blasphemes the name of God it is because his teacher is corrupt. As we move into the early period of the church we find this teaching function transferred to us as our responsibility. Jesus Christ commissioned His disciples to go and "disciple" all nations. The church's teaching function is not effective until it qualifies its converts to become teachers themselves.

SIMPLIFIED OUTLINE

1. *The Teacher's Doctrine*—1 Timothy 4:6-11.
2. *The Teacher's Deportment*—1 Timothy 4:12-16.
3. *The Teacher's Directive*—2 Timothy 2:1, 2.

KEY WORD ANALYSIS

(1) "Profane"—*bebelos* (1 Tim. 4:7). This unusual word probably came from *baino* meaning "to go." A *belos* is a doorway or threshold. Thus it is the opposite of that which is isolated or sacred because it would be trodden over by the passing throng. This idea carried over into the realm of moral truth is obvious. "Profane" as an ad-

jective to describe "fables" means something that is spoken without regard to its source or sacred veracity.

(2) "Presbytery"—*presbuterion* (1 Tim. 4:14), based upon a term referring to "older," the older of two persons or a senior member of an assembly. The relation between age, experience and veneration is emphatic. A novice was not to be ordained.

COMMENTARY ON THE PRINTED TEXT

1. *The Teacher's Doctrine.*

Faithfulness in the ministry is adherence to the revelation concerning the principles of the ministry. We are ministers of Christ and stewards of the mysteries of God. To become involved in lesser duties is tragic. A man cannot teach anything that he himself has not learned. Thus there are things to be rejected as well as things to be embraced in being a good teacher of the Word. Although our bodies need care we should not coddle them to the detriment of our spiritual nature. A well-developed spirit is a joy to earth and heaven.

Since Paul chose to lay hold upon the spiritual values of life it produced in him the hard labor of the ministry and the reproach of the message of the cross. He admonished Timothy to follow his example. These same things he was to command and teach others who were to engage in the ministry. They were both indispensable and the basis of sound doctrine.

2. *The Teacher's Deportment.*

There is nothing in youth itself which is particularly despicable or to be looked down upon. In fact, it is attractive and appealing. The only thing that may be criticized in youth is immaturity of act or judgment. Paul warned Timothy not to do anything that would give reason to consider him immature or unseasoned spiritually. He was admonished rather to act so that his language, his conduct, his love, his disposition, his faith toward God and his holy life would be a pattern to all.

Great emphasis was to be put upon the reading of Scripture because Paul knew that this was the secret of knowing the Word. It would be easy for Timothy to become sidetracked and forget his main duty—to minister the Word. Timothy was to develop the art of meditation. If he would give attention to the major aspects of his high office he would be rewarded by God's blessing on his public efforts.

Effective preaching begins with effective living. "Take heed unto thy-

self, and unto the doctrine." To have a grip on doctrine without a holy life is as tragic as having a grip on oneself spiritually but without anything to say. The latter may be more desirable but both are necessary for effectiveness as a servant of Christ. The only way our ministry may be salvaged at the judgment seat of Christ is to follow these sound principles.

3. *The Teacher's Directive.*

The initiative for a successful ministry is in the hands of the individual. To be strong we must invest our lives in the power which comes from a right relation to the source. All things are available and free to God's servants in Him. Paul was chosen of God for the purpose of laying the foundation of the church (see Gal. 1:11-17).

Ours is not a message that can be changed at the whims of men or altered "to fit the occasion." Faithful men should be taught carefully—men who will sincerely receive the truth and carefully transmit it to others, men of both ability and piety.

HELPFUL HINTS FOR LESSON PREPARATION

These are well chosen Scriptures for presenting the stated topic. They fall naturally into the outline suggested here. Doctrine must precede deportment. A stated directive is

essential to proper development. If a man is grounded in the will of God he will walk with God; if he walks with God he will be able to lead others in the right direction. Follow this simple principle.

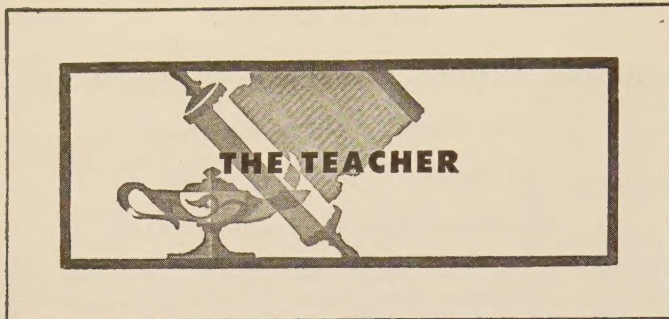
SUNDAY SCHOOL LESSON—FEBRUARY 16, 1958

The Church Preaches the Word

Romans 10:14-17; Ephesians 3:7-19

DEVOTIONAL READING—Mark 1:14-20

GOLDEN TEXT—"So then faith cometh by hearing, and hearing by the word of God."—ROMANS 10:17.



BACKGROUND AND LESSON ORIENTATION

The church's teaching function and preaching function are separate and distinct in both nature and objective. Preaching is a declaration of the facts concerning Christ, His death, burial, resurrection and ascension. The objective is to promote faith in Him unto repentance and conversion. Teaching is instruction in righteousness which covers the entire scope of the Word. The objective of teaching is to build up the church in the most holy faith. Chronologically and logically this lesson should have preceded the lesson for last week. We preach the Word to convince men of their need of Christ. We teach them concerning Christ and His kingdom after they have been converted. It is a happy combination when a man is a "pastor and teacher." These two offices belong together.

SIMPLIFIED OUTLINE

1. *The Problems of Preaching*—Romans 10:14-17.
2. *The Power of the Preacher*—Ephesians 3:7-13.
3. *The Purpose of Preaching*—Ephesians 3:14-19.

KEY WORD ANALYSIS

"The effectual working of his power"—*ten energeian tes dunameos* (Eph. 3:7); literally, "according to the energy of His dynamic." Paul declared that the power of his preaching was divine energy created by the dynamic of the Holy Spirit. This is what men are forfeiting when they substitute human energy, the power of elocution, human

personality and high-pressure promotion. Without divine energy there is no work of God. Human effort produces human results. Paul was a human dynamo creating energy enough to sweep his generation for Christ because he was in contact with the great dynamic of God—the Holy Spirit. With all our training and equipment this element is conspicuously lacking today.

COMMENTARY ON THE PRINTED TEXT

1. *The Problems of Preaching.*

God's message through Joel was that the Spirit would be poured out upon all those who would receive Him. To bring this to pass there would have to be a wholehearted acceptance of Christ's death and resurrection. To call upon Christ one must have faith in His Person and work, the human side of redemption. God has done it all; we must embrace what He has done.

Since the Jew rejected Jesus of Nazareth, preferring the lie of the perjured witnesses, there could be no faith. On the other hand, there were those who had not yet heard what God had done in Christ. The problem was to get the message to them. Some must volunteer to go and others to send them. There was the problem of training and sending preachers.

The chief problem was unbelief and its companion, disobedience. They stall the work of recruiting, sending and getting the message to those who have

not heard. The same sins in the hearer keep him from the kingdom. Paul concluded that faith, the vital element of response to preaching, must come by hearing and that by God's Word.

2. *The Power of the Preacher.*

Paul humbly called himself a minister of the gospel, using the simple word "deacon." He received this appointment by virtue of God's great grace toward him, which had humbled him. His power, authority and prestige came from the power of his message.

The motive of his preaching was to open men's eyes. The eternal motive of the creative God had now been laid open to the gaze of all men. God wants the angelic (and demonic) hosts to see what He can do for men who put faith in His Son.

The church is God's instrument for the display of His grace. Thus we have boldness and access. Boldness without access is impudence; access without boldness is unbelief. Even Paul's being in a Roman prison was part of the divine strategy of redemption.

3. *The Purpose of Preaching.*

Paul prayed with the knowledge that we who are in Christ are members of a great family. He assured them that all of God's blessings are bestowed, not earned. All His gifts are related to His will; His will is grounded in His power; His power is limitless. Thus His bestowals are tempered only by our faith and are limited only by the lack of it.

He wants the believer to be strengthened in the inward man by the Spirit so that Christ may fully dwell in him. This great fact was the objective of his preaching. Salvation is not an escape; it is an introduction into God's glorious plan for man in Christ.

This was not a prayer for mental understanding but rather for spiritual apprehension. Love, an undimensional quality, is to be embraced in all its scope. He wanted the believer to know the "surpassing knowledge" kind of love for Christ. God help us when we can too glibly explain the nature of our experience in Christ!

HELPFUL HINTS FOR LESSON PREPARATION

Although preaching and teaching may overlap they are nonetheless distinct. There are things which a person must be taught to inspire faith. In a sense preaching teaches the

facts of salvation. Teaching takes up where the believer begins to desire the "sincere milk of the word." Teaching may involve earnestness and passion, bordering on exhortation, but the content makes it a distinctive function.

Local Conventions

Convening February 2-16

Like the disciples, we let the incessantly recurring needs of food for the body obscure our concern for lost men. The remedy for an excessive preoccupation with temporal needs is to lift up our eyes and look on the fields." Consult this list for a missionary convention near you.

Western Pennsylvania District

Washington, Pa. February 2-9
Cecil, Pa. February 2-5
McDonald, Pa. February 6-9
Pittsburgh, Pa.
(Hazelwood) February 9-12
(Branch #2) February 9-12
(Sheraden) February 13-16
McKees Rocks, Pa. February 13-16

Central District

Springfield, Mo. February 2-5
Bernie, Mo. February 6-9
Dexter, Mo. February 6-9
Frestweed, Mo. February 10-16
East St. Louis, Ill. February 10-16
Trilby, Ohio February 6-9
Ottawa Lake, Mich. February 6-9
Caledo, Ohio (Chapel) February 10-16
Wanton, Ohio February 10-16

THE ALLIANCE FAMILY

(Continued from page 15)

Alliance Pastor in Shipboard Revival

A "Shipboard Revival" was conducted on the USS *Shenandoah* at the destroyer-submarine pier in Norfolk, Va., from November 4 through 29, under the direction of Chaplain R. W. Odell. Mr. Warren Wiesner, director of the Christian Servicemen's Center in Portsmouth, Va., was the speaker for the first two weeks, with Rev. Andrew Berkner, pastor of the Alliance Tabernacle in Portsmouth, ministering for the second two-week period. Services were held at 11:15 A.M. daily in the crew's lounge and men came from other ships anchored nearby. Mr. Berkner reports that there were a number of decisions among the servicemen as they were instructed individually. He urges the churches to pray for our men in uniform.

Special Services Feature Morning Hour

Special services held in November in the C. & M. A. church at Altoona, Pa., by Rev. Wilmer Heffer, of Houston, Tex., featured a morning Bible hour. Many received help in this period, writes the pastor, Rev. David J. Evans.

Successful Meetings in Jacksonville

The Christ-centered preaching of Rev. W. G. Weston, veteran evangelist and Bible teacher, was greatly used of the Lord during special services held in the Springfield Alliance Church, Jacksonville, Fla. The pastor, Rev. M. J. Scripture, writes that much spiritual blessing resulted.

Bryan, Ohio February 10-16
Genoa, Ohio February 13-16

South Pacific District

Los Angeles, Calif.
(West Washington) . . February 4-9
Manhattan Beach, Calif. . . February 4-9
Hawthorne, Calif. February 11-16
Santa Monica, Calif. . . . February 11-16
Fresno, Calif. February 2-9
Visalia, Calif. February 4-9
Cutler, Calif. February 5-9
Livermore, Calif. February 11-16
Richmond, Calif.
(C. & M. A.) February 11-16
(Fairmede) February 11-16

Western Canadian District

Revelstoke, B. C. February 11-16
Windermere, B. C. February 11-16

Southeastern District

Miami, Fla.
(Gospel Tabernacle) . . February 3-9
South Dade, Fla.
(Leisure City) February 2-4
Hialeah, Fla. February 5-9
Ft. Lauderdale, Fla. . . . February 10-16
Delray Beach, Fla. February 10-16
Ormond Beach, Fla. February 2-5
Daytona Beach, Fla. . . . February 3-9
DeLand, Fla. February 10-16
Sanford, Fla. February 10-16

• Kindly add 15c for postage, handling and insurance when orders are less than \$3.00, and 5c for each additional dollar or fraction thereof. •

SOLOS
DUETS
TRIOS
QUARTETS

FAVORITES SERIES

96 pages of gospel song arrangements for solos, duets, trios, quartets and group singing, in each:

FAVORITES NO. 1
Stranger of Galilee.
Overshadowed.

FAVORITES NO. 2
Now I Belong to Jesus.
Just Keep On Praying.

FAVORITES NO. 3
I Have Found a Hiding Place.
On a Rugged Hill.

FAVORITES NO. 4
Lord, I Want a Diadem!
Is He Satisfied?
The Song of the Soul Set Free.
If You Know the Lord.

SIZE: 5 3/4" x 8 1/4"
EACH: 65c

Singspiration PUBLICATIONS
ORDER FROM YOUR BOOKSELLER

CHRISTIAN PUBLICATIONS, INC.

Third and Reily Streets
Harrisburg, Penna.

or

WILLIAM H. DIETZ, INC.
10 South Wabash Avenue
Chicago 3, Illinois

LECTURES
ON
THE

BOOK
OF
REVELATION

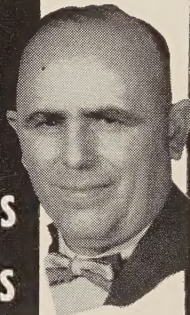
The Apocalypse

BY J. A. SEISS

Complete, unabridged edition. Dr. Wilbur M. Smith says: "This is the most famous expository work on Revelation . . . cannot afford to be without it . . . sane, suggestive, reverent . . . dependable." \$4.95

CHRISTIAN PUBLICATIONS, INC.
Third and Reily Streets
Harrisburg, Penna.

I LEFT
JEHOVAH'S
WITNESSES



William J. Schnell

former zone servant for
Jehovah's Witnesses in
Ohio and Pennsylvania

Mr. Schnell has written a simple, powerful, and compelling story of his association with this movement, his rise to positions of authority, the hopelessness of his situation, and remarkable conversion in 1954, after an entire night of prayer. This is vividly told in his book, *Thirty Years A Watch Tower Slave*, Confessions of A Converted Jehovah's Witness. The price is only \$2.95.

You owe it to yourself to read this book. Sooner or later you will be confronted by members of this sect. You will be glad you have this information. Buy a copy today.

**THIRTY YEARS
A WATCH
TOWER SLAVE**

by William J. Schnell

\$2.95



CHRISTIAN PUBLICATIONS, INC.
Third and Reily Sts. Harrisburg, Penna.



In the Alliance Press, Temuco, Chile

R. E. NEWMAN

On the Aggressive with Literature

EVANGELICAL churches in Chile are awakening to the possibilities of using the printed page to reach the multitudes. In no other South American nation is there as great liberty for the proclamation of the gospel. The five hundred Evangelical churches (forty of them Alliance) have made a tremendous impression upon Chilean society. Their determination to become more aggressive in using literature among the masses came as a result of observing how effective Communistic propaganda has been.

The Spanish Alliance Press ably serves a major part of the Evangelical churches in Chile. The need within the churches for gospel literature brought the press into being more than sixty years ago. Since that time it has published a steady stream of Sunday school supplies, tracts and books, and a monthly magazine, *Salud y Vida*.

The press is taking an active part in LEAL (Evangelical Literature for Latin America), an international organization known in Chile as the Chilean Literature Fellowship. Recently the press has become a publication and distributing center for two interdenominational periodicals. One is *La Voz*, prepared in tract form, having a distribution of over 160,000 copies per month throughout Latin America. The other is *Verbo*, an evangelical cultural magazine for the family. It is printed in Costa Rica and is sold on newsstands.

Strategically situated to aid in this enlarged ministry, the Spanish Alliance Press is taxing its equipment to the limit. Its one linotype is being worked in two shifts while the second is en route from the United States. The presses are working overtime. More and better machinery is needed to turn out the type of material which attracts the public eye today. More trained staff members must be found.

All of this calls for a great increase in financial support. This kind of aid strengthens the churches. It puts in their hands the means to inform and persuade the thousands who are otherwise left to the devices of those who pervert the truth.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y.

61 Glenvale Blvd., Toronto 17, Canada